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INTERNATIONAL BIBLE STUDY.

April 2nd, 1882.—Mark. I. 1-13.

WE come back now to the New Testament, and our first camping ground is in the Gospel of Mark. Some one has said that the Gospel of Matthew was written specially for the Jew; Mark's for the Roman; Luke's for the Greek; and John's for the Christian. Nevertheless each is for all. Perhaps the first thought that will present itself to many who take up these lessons will be this: We are very familiar with this portion of the word of God; we have read it a hundred times; we shall find nothing new in it; this is not likely to be very profitable to us. Beware how you entertain such a feeling as that. Our Lord said on one occasion, If ye know these things, happy are ye if ye do them. The question is not so much what are we knowing as what are we doing? How far are we influenced by the things we know? In fact we cannot be said to know any thing so long as the knowledge is confined to the head. The knowledge must go through all our being. We may be familiar with every word of this beginning of Mark's Gospel; but perhaps we shall find that some of these familiar truths have never been treated by us as truths; that we have not learned their lessons. Truth comes into the mind not to puff us up with the idea that we know, but to exercise authority over us.

"Behold I send my messenger before thy face who shall prepare thy way; the voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight. Mark quotes this from Malachi and Isaiah. So far back in the centuries God saw John the Baptist and the work he would have to do. God is not satisfied to look down on his faithful servants from the skies, he must look down upon them from anterior ages, and watch them for many centuries while as yet the world knoweth them not. But how should John prepare the way of the Lord? By calling the attention of the people to those divine oracles which they had been neglecting; by getting them to reduce to practice what they had learned. God will not take his people from one department of his university to another until they have learned the truths of the first department. It was the mission of John the Baptist to point out the failures and unfaithfulness of the religious teachers of that day. It was his office to convince men of their sin and their need of divine help, and lead them to humiliation and contrition. The men of that day were full of pride and self-sufficiency and while such is the case there is no way of the Lord. "John came baptizing in the wilderness and preaching the baptism of repentance unto remission of sins." John took his station on the west bank of Jordan, in a sparsely peopled portion of the country, and it was not long before the story of this strange preacher went abroad through the land, exciting great

curiosity and expectation. People went out expressly to hear him and thought nothing of camping out for days together listening to his vehement appeals and denunciations. He was like Elijah in his disregard of mere worldly ideas, usages and requirements; he needed not to modulate his preaching to spare the feelings of somebody whom it was important to please, for he sought to please one only, God.

"And John was clothed with camel's hair and with a girdle of a skin about his loins; and he did eat locusts and wild honey." These things are mentioned to show how he stood as regards the fashions of the day, and how chastened and subdued were all his appetites. We was thoroughly engrossed with the ministry committed to him, and trusted to his heavenly Father to supply him with the food that he needed.

"And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." He wished them to understand that his ministry was introductory and subordinate; instead of rejoicing in the popularity conceded to him, he let every body know that it was to be merged and eclipsed in the greatness of the One that was soon to appear. The Jews of that day all believed that the time for the advent of Messiah had come; this was their understanding of the prophecies. As Daniel knew from the scriptures of Jeremiah that the seventy years of prophetic captivity were drawing to a close, so did they understand by Daniel's own writings that the seventy Sabbath years from the restoration to Christ had now run out.

"I indeed have baptized you with water; But he shall baptize you with the Holy Ghost." This then was to be the grand feature of the Messiah's kingdom,—the presence and mighty power of the Holy Spirit. But the Holy Spirit is the Spirit of truth; in order that there may be the fulness of spiritual influence, it is necessary that the truth should be carried to its complete unfolding in Christ. The truth had first to be fully expressed in the teaching, the conduct and especially the sufferings of Christ, before the Spirit could have a sword completely fitted to rescue the soul of man from the power of the adversary.

Jesus came from Nazareth and was baptized of John in Jordan. What was signified by this external ceremony, in the case of Jesus? Not certainly that he had any sins to wash away. He was fitted to be our Leader and Commander by the very fact that he knew no sin. In taking upon him our nature he undertook to do all the things obligatory upon our nature. I sanctify myself (he said later) that they might be sanctified through the truth. He undertook to show his people the way. What was specially meant by the baptism in Jordan in his case, was that he thus publicly consecrated

himself to the messianic ministry. It was fitting that all the Godhead should be manifest on this interesting occasion. The heavens are open and the Spirit descends upon him bodily, so that the spectators might be aware of the fact, in the form of a dove, and the Father's voice is heard saying, 'Thou art my beloved Son in whom I am well-pleased.' This is the ground of our confidence, that God is well pleased in his Son. The Father loveth the Son, and men are to be dealt with as they stand affected to him. Sinner, abandon your futile efforts to obtain some assurance that God is well-pleased with your righteous advocate, Jesus the Christ. But Jesus had to be proved with reference to the use he would make of the Divine privileges and prerogatives bestowed upon him. He demonstrated that nothing would induce him to use them for any selfish end, or under the dictation of worldly motives.

WEEKLY REVIEW.

—On the last day of January there was a disastrous fire in New York, that city of conflagrations. It occurred in the midst of a severe snow-storm. It was in the quarter where most of the newspapers are published, and several of these were accommodated in the building that was destroyed. There were more than 200 persons in the building at the time of the outbreak of the fire, and the flames spread with such extraordinary rapidity that in less than five minutes all ordinary means of escape were cut off. Mr. Prime, editor of the *N. Y. Observer*, his sons and brother, succeeded in making their escape, but three persons belonging to the establishment lost their lives. The wonder is that only seven lives were lost. We have placed in our Epitome some extracts telling of very noble deeds of daring and devotion on the part of those who sought to come to the help of the endangered. It is very remarkable how, in the presence of great danger, men forget the selfish considerations by which they are ordinarily influenced, and offer themselves in the most fearless way to secure for some one whom they never saw before some means of escape. It seems at such times that a divine instinct, ordinarily slumbering in the breast, awakes and takes possession of all the faculties in the name of the imperilled. When we read these most extraordinary notices of the devices resorted to, to bring deliverance to those who were pursued by the flames, we cannot but indulge a feeling of regret that such sublime elements should so persistently slumber on during the entire lives of almost all men. The very people who take their lives in their hand and rush for the deliverance of men in conspicuous peril, if they were to meet with these men in ordinary intercourse would be using their wits to hinder them from get-

ting an undue advantage over them, and to secure for themselves the best of the bargain. Physical danger, the danger of dropping out of the ranks of living humanity, appeals very powerfully to men, and not one of all who may read of these heroic deeds in Beekman St. New York, will think of finding fault with the rescuers for laying aside all consideration of their own interests. But is physical danger the greatest of dangers? Far from it. Our great cities are full of moral pitfalls into which the young are ever descending, nevermore (for the most part) to emerge. They who save their fellow-men from the broad way that leadeth to destruction, are winning for themselves a crown of glory that fadeth not away. In the kingdom of God man is not merely saved from his self-seeking spirit at certain great critical moments, but is saved habitually from it, and discovers that men are always and every where in extreme peril, needing to be snatched as brands from the burning. Thousands are at this moment kept from entering on the narrow path that leadeth unto life by the fear of man's ridicule or scorn. There is nothing works such havoc to the interests of the individual in the end, as the surrender of the mind to some plausible falsehood as that it is not necessary that I should now seek to be in harmony with God. Well, they who have the truth of God are to hold it forth so as to save as many as possible from being brought under the power of plausible fictions.

—We are told that the Hoe printing-press throws off 30,000 copies of the Psalms in an hour, and in the same time can print 2,500 copies of the entire Bible. If we estimate the time required by our forefathers to make a complete copy of the Bible at six months, we shall find that a single press can now in the same period supply the world with four million Bibles. This may well excite surprise at the great material and mechanical development of the day we live in. But it will not do to draw the inference that the world wants all the bibles that can thus be provided, or is prepared to profit by this liberal supply. We know that that some are of opinion that the Church is bound to distribute as many copies as the press can possibly provide, and are ready to impute negligence in this particular to missionaries and other of the Lord's workers, but as a general rule, there is little use in giving to men what they cannot read, or what they take no interest in. The promiscuous distribution of the Bible among those who dislike it or dread it or despise it, only tends to their disinclination to avail themselves of its teachings. There must be at least a faint, incipient appetite. The Bible does not profess to do men good unless it be read with faith; this is everywhere declared to be the condition of receiving benefit from it. It is not a revelation from God, unless men hear the voice of God in it. In lands called Christian, even where the number of real Christians may be small, the great majority of the people believe the Bible to be of divine origin; it is God's word, how little soever they may be disposed to obey it; consequently, if you put it into the hands of the people, there is a hope that some day some passage may convict them of sin and awaken a sense of need. But among the heathen and other unevangelized, constituting such a large proportion of the world's population, it is not so. The

Bible is not a book from God, but a book which makes war upon their own sacred books and seeks to destroy their confidence in their national religion. Feelings of patriotism, of pride, of honour even and religion hinder them from regarding it with any thing of a friendly spirit. From time to time some happy exception occurs, and some one, despite these hindrances, has found the word of God in the Chr. Scriptures and been led to Christ. But the ordinary effects of urging those to accept the Scriptures who have not the slightest appetite for them, is only to increase their inappreciation and distaste. If the simple distribution of the Scriptures were fitted to bring the world to the feet of Christ, our duty would be manifest; we should immediately avail ourselves of the mechanical devices of the day to secure a boundless supply of Bibles in the various languages of men, and should organize Colportage on the most extensive scale, nor rest until we could report a world-wide distribution of the word of life. But that certainly was not the conception of the men who wrote the Bible. They acknowledged that the Bible was a mystery to the natural man; the things of God therein contained are to be spiritually discerned. Except a man be born again, he cannot see the kingdom of God. There is not much in the New Testament about supplying men with the legible word of God. The word of God, as a rule, must be first made known by the preacher, and they who preach it must be men who exhibit in their own persons its divine power and blessed characteristics, thus demonstrating the divine origin of the religion they preach and creating a desire to know the word itself. Our Lord was anointed to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, sight to the blind, liberty to the bruised. In a word he addresses himself specially to those who are without peace, and who feel the need of something they have not found; to the class, in fact, to whom it is really a Gospel. In every community these are the most hopeful elements. Just exactly as the Gospel makes its way among men, will the desire for the word of God be awakened. The readiness of men in India, China and Japan so to receive the Scriptures as to hold out reasonable expectation of their profiting by it, will depend upon the heartiness and faithfulness with which missionary enterprises are carried on all along the line. In the outset of mission operations there is a tendency to engage in a prodigal distribution of the Scriptures; but the unsatisfactory results of this, generally effect a cure of this tendency. We have no doubt that something more might be done to secure a fuller distribution of the vernacular Scriptures in some parts of the Presidency, and we have the impression that it might be well if the B. & F. Bible Society had an officer set apart especially for the work of constantly traversing the Presidency and making arrangements at every available point for the sale of Scriptures and scripture portions. We should do the best we can under the circumstances, and at the same time should not shut our eyes to these circumstances. There are large districts of country where the proportion of readers is scarcely more than two per cent of the whole.

—Good news for the prince of this world! The out turn of Malwa Opium this year will

reach 75,000 chests instead of 50,000 or 55,000. So says the *Bombay Gazette*, congratulating Major Baring. Each chest pays a transit duty of Rs. 700, so that, if there be no offset, about a million and half will be added to the funds at the disposal of the Government.

—THROUGHOUT the bounds of the British Empire many have rendered heartfelt praise to the Giver of all good for the kindly Providence that saved the Queen from becoming the victim of the recent insane attempt upon her life. But some who have offered up thanksgivings have not been content without letting the world and Her Majesty acquainted with it. Innumerable addresses of congratulation have been forwarded to the Queen, and it has been found necessary for the local Government to call attention to the proper channel by which such communications should be made. The Bombay municipal Corporation have not only had their address engrossed on vellum, but have thought it necessary to telegraph its contents to Her Majesty, expending Rs. 720 of the public money in their hands for this purpose. If other municipalities throughout her Majesty's empire, east, west, north and south, seek thus effusively to manifest their devotion, we do not envy her Majesty the labour of reading this enormous body of formal literature.

—A CORRESPONDENT calls our attention to the observances now going on in connection with the festival of Ramnavami. The day of Ram's reputed incarnation, Ram Nawami, is the 9th of the present moon, but there are commemorative observances from the 1st day of the moon. Our correspondent says that during this interval there are Nautches performed in nearly all the temples by *Nautkins* or courtesans. Our correspondent considers all this demoralizing and we agree with him. It is the more demoralizing and the more shocking because it is considered a constituent part of the religion of those who believe in Rama as the seventh avatar of Vishnu. It is sad to think that among the numbers who gather together nightly to behold these lascivious dances of fallen women, there will probably be many who know that Rama the divinity and his wars with Rawana are just as mythical as the things believed by the ancient Greeks concerning the Olympian deities. Our correspondent is of opinion that many a young man begins his downward course in connection with such nautches. Some of these women are very wealthy. The temples would be considered defiled by the presence of the best Christian that ever lived, but it is considered no defilement for these women to perform. The theory is in fact that they are dancing for the delectation of the God. What a conception does this give of the character being worshiped.

—We think it might be well, and others have expressed the same opinion, for the members of the Preventive and other departments of the Customs who are to be turned adrift through the new arrangements, to submit a respectful remonstrance or appeal to Government, asking that their case may be regarded as one of peculiar hardship, and some special measures adopted to diminish the hardship. Some time ago a member of the preventive service was consulting us about a proposal made to him to leave the service and enter a line of business yielding a better income. He finally decided that al-

though the immediate gain would be manifest yet the advantage on the whole would be in remaining where he would eventually obtain a pension. We have heard of others who have left good situations to enter the Customs, believing that it would be better for them because of the element of permanency. Let this feature of the case be faithfully stated. Let it be indicated that there is a kind of incongruity in dismissing so many trusted servants in all the Presidencies, at one stroke, by the operation of a Budget which reports at the same time a large surplus of revenue. Government are constantly taking on new hands in the various departments, and all that would be necessary in order that these supernumerary officers of the customs may continue to have employment, is that for a time none should be taken on but these.—We believe that Government servants are not allowed to unite in memorializing Government, but some one might speak in their behalf to Government, say the Collector or the Commissioner of Customs.

—We have more than once expressed our inability to be satisfied with the arguments advanced to show that Paul did not write the Epistle to the Hebrews. In the last volume of the Speaker's Commentary the Epistle to the Hebrews is treated by Dr. Kay and the Introduction with its appendices is said to be exceedingly valuable and masterly. In its notice of the work, the *Record* says:

And when he comes to the internal evidence on which modern criticism has laid most stress, his analysis of the facts is exceedingly interesting: We are first furnished with a list of seventeen words, nearly all of them long words, too, found in this Epistle and in St. PAUL's writings or speeches, but nowhere else in the New Testament or in the Septuagint. Further, it is shown that many of these words are used in the same train of thought and with the same associations in the Epistle to the Hebrews, and by St. PAUL elsewhere. Next we have thirty-four words common to this Epistle and to St. PAUL, but found nowhere else in the New Testament. And here, as before, the context of the words is shown to be Pauline. We have also a long list of Pauline peculiarities and verbal resemblances, metaphors, quotations, arguments, all of the same character. Objections are met and fully answered. The resemblance between the epistle to the Hebrews and St. Luke is discussed also; and a critic of no less standing than Dr. DELITZSCH is shown to have taken words characteristic of St. Luke from St. PAUL's speeches in the Acts of the Apostles!—a caution against the too hasty use of the Concordance. This whole argument is most interesting and instructive.

—J. L. writes to us drawing our attention to Isaiah lvi. 3-7 & lviii. 12, 13, as proving the binding obligation of the Sabbath under the Chr. dispensation. Scott, in his Commentary, shows by reference to Deut. xxiii. 1-8, that these passages refer to the Messianic dispensation.

—THE Maharajah's shooting party is pronounced a great success. They report one man killed, another wounded, 2 tigers, 40 deer, 25 pigs &c. &c. shot. We justify the killing of tigers, but cannot approve of the sport that kills, for the mere pleasure of killing, animals that harm nobody.

—The *lancet* of Feb 11th has an article on the Opium question in which it expresses its surprise that the consumption of Opium should have found defenders in two mem-

bers of the Medical profession. Sir Geo. Birdwood and Surgeon-General Moore. The article is sufficiently scathing. It points out that these two writers contradict one another on several particulars. Speaking of Sir Geo. it says:

His view of the question is deprived of much of the weight which his Indian experience would give it by the frank admission that his opinion was formed when a student in Edinburgh, before he went to India at all; while his extraordinary denial that the smoke of opium possesses any narcotic influence, because the constituents of opium are not volatilisable, will raise a suspicion of the value of his other assertions.

We have only room for the following additional extracts:

It will not be easy to convince the medical profession that either individuals or races are benefited by the habitual use of a stimulant which notoriously, in its moderate use, becomes a greater necessity than does the moderate use of alcohol. The opium-eater, after a very brief habituation, is wretched and feeble without his artificial strength, and the moderate employment of opium is comparable rather to what is now regarded as the habitually excessive use of alcohol than to its really moderate use. The moderate and even the minimum opium-eater is a slave to his stimulant as the moderate alcohol-drinker is not. The testimony on this point is overwhelming, and so also is the evidence of the rapidity with which the opium-eater becomes enslaved, and the extreme difficulty and rarity of rescue. The mass of evidence on this point—as an example of which we may mention the Chinese consular reports lately referred to in these columns—is altogether ignored by Mr. Moore, and *a fortiori* by Sir George Birdwood, the former contenting himself with a covert sneer at the statements of missionaries (who have probably enjoyed better opportunities for observation than any one else), and by the assertion and demonstration of the fact that recovery from the opium habit is a possible thing, which no one dreams of denying.

—We referred lately to the very serious illness of Mr. Morris, C. E. His recovery has not been as rapid as was hoped, and he left by yesterday's mail, his sister Miss Morris of the Educational Dpt. accompanying him. Mrs. Morris is in England.

—THE Annual meeting of the Byculla Schools, was held on Wednesday, the Hon. L. R. Ashburner in the chair. The report shows that there are 311 children in the school, excluding day-scholars. The educational inspectors give a good account of the school, and Major R. Waddington considers the boys' school to be in a thorough-y efficient condition. Mr. Walters is still headmaster. The Managing Committee and the Council express their unfeigned regret at the departure of the Rev. G. C. Reynell, so long the Hon. Secretary, who resigned on leaving for Europe lately. They record.

"Their very high sense of the invaluable service he has rendered to the Society through a long series of years, not merely by his rare business habits and devotion to his work, but also by the tact and firmness tempered by gentle courtesy which marked his intercourse with all. Nor can they omit to mention that warm and generous sympathy with teachers and pupils which he and his wife have always shown, and which has so largely contributed to the harmonious working of the institution to which they have both dedicated so many thoughts and such unwearied labours."

The Rev. Mr. Higgins, Mr. Reynell's successor as chaplain of Byculla Church, also succeeds him as Hon. Secy. of the Education Society.

MOODY'S WORK IN GLASGOW.

(A FRIEND has favoured us with the following notices of Mr. Moody's Meetings in Glasgow.)

I went to Glasgow last week for two days to attend Mr. Moody's Meetings. They are so crowded that admission up to within 15 minutes of the hour is by ticket. I therefore called first for a ticket at the Christian Institute a fine building erected for the Young Men's Christian Association since Mr. Moody's first visit to Scotland. The rooms include a large reading room and handsome hall where the noon meeting is held daily. It is not so crowded as the meeting in St. Andrew's Hall at 3 p.m. but I found it the most interesting of all the meetings. The Chapter for the day was Jno. XVIII. Mr. Moody made some remarks on the first eight verses and then left the meeting open urging the speakers to confine their remarks to one point each. Mr. Moody contrasted the hiding of the first Adam from God's presence in the Garden of Eden with the straightforward boldness of the second Adam in the Garden of Gethsemane when in the presence of the crowd he said 'Whom seek ye.' He also spoke of Judas who "stood with them" separated for ever now from Jesus and his disciples although exalted to heaven in privilege. At an evening meeting, speaking of Memory as the never dying record by which every man will be judged, Mr. Moody said, do you think that during these 1800 years Judas has forgotten the last words of Jesus to him, "Judas betrayest thou the Son of man with a kiss?"

The Bible Reading Meeting in St. Andrew's Hall in the afternoon is a wonderful sight. The Hall holds about 5000 people and half an hour before the Bible Reading begins every seat is taken up, and the standing space is all occupied before 3 o'clock. The preliminary half hour is spent in singing hymns, chiefly from the 2nd part of Sankey's selection. The choir is well trained. Every word of the hymns sung can be heard at the other end of the hall. Mr. Sankey sang some solos both days on which I was present, but his voice and strength have not yet recovered from the effects of his illness contracted in Edinburgh. The subjects of the two addresses which I heard were 'Joy, the second fruit of the Spirit' and 'The six Beholds.'

Under the head of Joy Mr. Moody spoke of the Joy of the sinner who had found Christ—of winning souls—of knowing that our children are walking in the truth. The faces of workers in the enquiry meetings who had been used of God to lead sinners to Christ sometimes shone even brighter than the faces of those who had just found peace in believing. Four girls of one family who had been brought to Christ at the meetings, 8 years ago, had come to tell him that during these years they had been walking in the truth and working for Jesus. There could be no greater joy than to hear this of our spiritual children, unless it be for parents to hear that their children are abiding in the truth. Two things are essential to joy, the word and work. Mr. Somerville had told a story of a sick man who had received the present of a beautiful bunch of grapes. He thought of a sick friend to whom they would be acceptable and sent them to him. He remembered another invalid whose case was worse than his own and sent the grapes to him and the third man not knowing where they had come from sent them to the sick friend who had first received them. Don't you think, said Mr. Moody, these grapes would taste all the sweeter for their trip? If a man were to live for 40 years and each day gave some help or showed some kindness to one person, he would in that period be the means of blessing 14,600 people.

The address on the Beholds was exceedingly powerful. Commencing with 'Behold I was shapen in iniquity' he showed how Moses, Job, Isaiah and Peter had seen their vileness

in the light of God—then passing on to 'Behold I bring you glad tidings' and Behold the Lamb of God, he pointed the sinner who had seen his sinfulness to Christ. An eminent surgeon was in the habit of telling those on whom he had to operate to take a good look at their wound first and then to look at him. A woman to whom he had spoken at an after-meeting had begged him to go away as she did not wish to have any conversation on the subject of religion as it did not concern her. But she came back day after day. He did not speak to her again for a week and then she said she was now a believer. She had found peace as he was repeating the text Behold the Lamb of God. The story of Mephibosheth told with those little touches which give such effect to Mr. Moody's Bible illustrations occupied a considerable part of the time. One of the best points was in referring to downcast Christians who are always lamenting their sins and shortcomings. Looking at their lame feet, he pointed to the better way of Mephibosheth who put his lame feet under the table and looked right in the King's face. The remaining three Beholds were Paul's 'Behold now is the accepted time; the Holy Spirit's 'Behold I stand at the door and knock,' and lastly 'Behold he prayeth!' What the people of Scotland seemed to want above everything was, decision for Christ. They knew their Bibles and they all hoped and expected some day to become Christians, but if Elijah were to come amongst them he would say to day, as he said of old, How long halt ye between two opinions. If the Lord be God, follow him but if Baal then follow him.

At the conclusion of the Bible reading those who wished to have conversation with Mr. Moody and the workers were invited to adjourn to the Church opposite to the Hall. The body of the church was soon filled, and the day on which I was present 40 rose for prayer on their account and were spoken to by Christians present. Mr. Moody has two evangelistic meetings in the evening, the first at 7 p. m. for all, and the second at 8 for men only. As they were in different parts of the town I could only attend the latter. The Church was full, probably over 1,000 men present, chiefly belonging to the working classes. At the close of the meetings enquirers were asked to adjourn to the Hall below the Church, but Mr. Moody urged the Christians in the Congregation to begin at once and speak to those around them inviting to the enquiry room. The young man on my right was a Christian, the man on my left did not believe that anything said about coming into the ark was true. He was a Unitarian, did not accept the doctrine of universal depravity. I said there was evidence enough of it in Glasgow and even in the street outside but the question was, had he come to God for the forgiveness of his sins. No man could know, he said, whether his sins were forgiven. Where then I asked would our sins be forgiven, in this world or the next, but to this he had no reply. The third man spoken to had found the Saviour in the enquiry room the previous evening. Had a praying father and mother in Edinburgh to whom he had written the good news and was now waiting for a ticket of admission for a companion whom he hoped to bring to the meeting the following Sabbath. It is a wonderful time, such crowds attracted by the simple setting forth of the old old story. Some say that the work is not so deep as it was in Glasgow 8 years ago, but many are undoubtedly pressing into the kingdom and the influence of the meetings is very widespread. At the same time many are only more hardened in sin. The afternoon meetings in St. Andrew's Hall have been suspended this week in consequence of the Hall being engaged for a Calico Ball by which the promoters expect to realize from one to two thousand pounds for the Infirmary. It is reported that the cost of the dresses will not be less than £10,000. Thus the God of this world blinds the minds of them which believe not.

THE FUTTEHPORE CAMP MEETING.

"WHERE is Futtehpore?" Some of your readers may ask.

Futtehpore is a small town of eighteen thousand inhabitants midway between Allahabad and Cawnpore on the East India Railway Line. The place is famous in Indian history as having been the scene of one of Havelock's victories over the sepoy mutineers, when on his march to the relief of Lucknow. The European community is very small, composed chiefly of the usual District Staff. Mango topos abound in the neighbourhood of the town, and it was in one of these topos, at a short distance from the railway station, that the camp meeting was held. Thanks to the indefatigable efforts of our much esteemed brother, Capt. Young (Supdt. of Police). Every thing that could be done to make visitors comfortable, was done. Accommodation both in tents and houses was provided. One could not help feeling gratified at the arrangements on the camp ground. The tents were all pitched in regular order, with due regard to privacy, thus preventing confusion and inconvenience. Lamps on posts were placed at short distances on the ground so as to lighten people to their tents, after evening service. Water was liberally supplied, and the boarding arrangements were of the very best kind.

The following ministerial brethren were present, D. Osborne (P. E. of the Allahabad District) in charge of the camp, Bowser, Curties, Kirk, Shaw, Thomas, Debb, Plomer, Gilder; and friends from Kurrachee, Lahore, Wazirabad, Dehra Doon, Roorkee, Allahabad, Lucknow, Cawnpore, Agra.

The following list will give an idea of each day's Engagements.

Thursday 2nd. 7-30 a. m. Prayer meeting D. Osborne.
6-30 p. m. Preaching W. Curties, from Heb. II. 3.
Friday 3rd. 7-30 a. m. Webb. Rom. XII. 2.
6-30 p. m. Bowser, 1 Jno. IV. 8.
Saturday 4th ... 7-30 a. m. Jeffries Jer. XXXII. 27
6-30 p. m. Shaw Isa. XLI. 17-19.
Sunday 5th ... 7-30 a. m. Plomer 1 cor. II. 2.
6-30 p. m. D. Osborne Lam. I. 12.
Monday 6th ... 7-30 a. m. Thomas Gal. I. 23.
6-30 p. m. Dr. Condon Jno. XIX. 30.
Tuesday 7th ... 7-30 a. m. Deatker Pas. LI. 10.
6-30 p. m. Gilder 1 Cor. XVI. 22.

Besides these employments there were services for the natives, every day at nine in the morning, as well as ladies' and children's meetings, and a noon prayer meeting for all. On Monday morning the camp meeting Love-Feast was held, and the same evening, immediately after the usual meeting, a service of sacred song with descriptive readings, entitled "The Life of St. Paul," was most efficiently rendered by an improvised choir. The meetings were attended with great power. God was with us and did wondrously. Mighty baptisms of the Holy Spirit were poured out. The writer never before witnessed such marked manifestations of God's presence and power among His people. There were seekers every night for both pardon and purity, and numbers testified in the experience meetings to a full salvation through the blood of Jesus Christ.

The meetings were brought to a close on the evening of the 7th in regular campmeeting style. A procession was formed which marched round the preaching Shamiana, singing.

"Blest be the tie that binds,
"Our hearts in Christian love,
"The fellowship of kindred minds,
"Is like to that above."

Then followed a cordial shaking of hands all round, in token of Christian fellowship. A few earnest and appropriate words of exhortation were given by our beloved Bro. Osborne, the doxology was sung, the benediction was pronounced, and the second Futtehpore camp meeting was a thing of the past, to be long

remembered by those who had the privilege of attending it, as a time of great spiritual refreshing from the Lord.

SUNERGOS.

NOTICES OF BOOKS AND REPORTS.

"MIDNAPORE Bible School;" third Annual Report. This theological Seminary for Native Christians is under the charge of the Rev. J. L. Phillips, of the Am. Free Baptist Society. The object of this school is to train young men for the office of pastor or evangelist or teacher. Part of the year is devoted to itinerations, the rest to study. There were 19 young men in the school last year. Five left the school during the session, two of their own accord, three were dismissed as unworthy. The Report speaks hopefully of the others. The Scriptures are the chief text-book in the two lower classes. Lectures have been given on the Pauline epistles and on Homiletics also on the following subjects:

Study, the Prayer-Meeting, Church Manners, How to get, keep and use Books, Giving, Missions, Tobacco, Lying, Reading, Marriage, Keeping Accounts, Uncleaness, and the Sceptical Tendencies of Modern Thought.

The woman's department is not neglected; Miss Phillips has laboured assiduously. Mr. Phillips says:

It has been my determined effort to bring the substance of the Gospel message into constant contact with the minds of the students. With the Bible in their hands, on their lips and in their hearts, they cannot fail of reaching and teaching their fellow men. Our native preachers have been too fond of controversy, and too much given to it. I've heard men speak a full hour to a street audience without once repeating the name of Christ. The theme of their daily harangues is a destructive, but by no means an edifying one. They tear down Rām and Krishna and Jagarnath, but they don't hold up Jesus. Such are iconoclasts, but not "fishers of men." Their talk does no good, except it be followed up by Christian preaching. That was a fine thought finely put of F. D. Maurice's, "Never take away from a man even the shadow of a spiritual truth, unless you can give him substance in return." And Prof. Schaff has well said in his Church History, "the noblest and most effectual way of defending Christianity is not to condemn everything which preceded it—to turn all the virtues of distinguished heathen into splendid vices, but rather to make them testify in its favour."

"Bareilly Theological Seminary and Chr. High School. 1881." The Rev. Dr. Scott is now Principal of the institution. There were 24 students in the Theological Dpt. last year, 9 in the High School, and 40 in the Normal Dpt. In the seven years 1874-80 there were 57 theological graduates who had completed the whole course. The period of study embraces about nine months out of the twelve. Several of the missionaries of the N. I. Conference have lectured to the students on such subjects as seemed to be suitable. The course of study is very thorough, and the list would be rather startling to the divinity students of the west, including (as it naturally does) so much that pertains to the religions and languages of the East. Considerably more than a lakh of Rupees given to this Institution by the Rev. D. W. Thomas and others for scholarships, and its friends ask for the means of endowing the principalship and a Native professorship.

"REPORT of the Theological Seminary of Ahmednagar for 1881." It is singular that it should fall to us to notice in one issue three reports of Theological Seminaries in India. It shows that the attention of Christians is more directed to this important department of mission work than it was previously. The seminary at Ahmednagar is under the care of the Am. Marathi Mission, and has the advantage of being accommodated in a handsome building of its own, a picture of which is given in this report. The Rev. Dr. Bissell is Principal, taking the departments of Church History and Natural science; Rev. R. A. Hume is Professor of Homiletics and Pastoral Theology; Rev. Jas. Smith, of Exegesis and English; and Rev. R. V. Modak, of Natural and Doctrinal Theology and Evidences of Christianity. There were last year two classes of 6 and 10 members respectively. The term of study was only four and a half months, but ordinarily the period of instruction will be about seven months, the remainder of the year being spent, we suppose, in evangelistic work. Of the class that has just graduated one has been called to act as pastor of the Am. M. Church in Bombay, another has been ordained over the Church at Sholapore, a third is pastor of a village church and three others are labouring as evangelists.

The Bombay Guardian.

SATURDAY, MARCH 25, 1882.

MR. RANADE'S ADDRESS.

WE find in the *Subodh Patrika* a sketch of the address given at the *Prarthana Samaj* Anniversary by Rao Bahadur M. G. Ranade. He took for his text "Repent ye, the kingdom of God is at hand." He sought to show that there were many analogies between Jewish and India history. But though at a few points there may be contact it is certain that the discrepancies between Judaism and Hinduism are numerous. The former was utterly intolerant of idolatry, the latter distinctly favoured it and fostered it on the most unlimited scale. One signified a Saviour to come into the world for the salvation of the world, the other declaring ten incarnations, and nothing for the advantage of the race accomplished by any of them. In the sacred writings of the Jews we find a continually augmenting revelation, comparable to the light of the sun from daybreak on to noon; in those of the Hindus there is, on the contrary, a continual retrogression and degradation. Mr. Ranade does not seem to have recognized that the kingdom of God spoken of in his text is the spiritual kingdom set up by Christ. He considers India above all countries as best fitted to be the scene of the new promulgation of the kingdom of God. The established religions have been tried for 2,000 years and have failed. Here is his error. They have been tried to a very limited extent. He is speaking evidently of Christianity. We know some who have tried it, but their number is not large. The great mass of people called Christians have, alas! never tried it, but have tried to get along with as little of it as may be. We too, tried for years to get along without it, but were at last led to accept it in its entirety, and we found

that it was indeed the kingdom of God, and righteousness, peace and joy in the Holy Ghost its leading characteristics. In order that any man may prove the religion of Jesus Christ and know what it can do for him, it will be necessary that he forsake all that is his, take up his cross and follow Jesus. Our Samajist friends are very far from having done any thing of the kind. Christ says, "If any man thirst let him come unto me and drink"; have they come and found that Christ could not fulfil his word? The most glorious tokens of Christ's power to transform the heart and save unto the uttermost are given in this very day in which we are living, and we have even witnessed them in this very land of India. The people that have not derived benefit from Christ's salvation are the people who have not submitted to him, have not believed in him. Christ never undertook to do good to those whose idea of their own sufficiency hindered them from putting themselves into his hand; just as our most experienced physician does not undertake to do any man good who does not submit to treatment.

Mr. Ranade, after giving his ideas of the kingdom of heaven, tells us that the door to this kingdom is repentance, and says that its sufficiency to salvation is taught alike by Christ and Tukaram. Christ says "I am the door," and never once says that repentance will obtain for the sinner the favour of God. It is certain that unless a man repents, that is, recognizes his own sinfulness and spiritual bankruptcy, he will not feel his need of salvation. We naturally suppose that the divine Government is more perfect than any other Government. But the excellence of governments is determined very much by the completeness with which justice is executed upon evil-doers. But what element of stability would there be in a Government, that simply asked of transgressors that they should repent of their evil courses? The malefactors of a realm would doubtless favour a proposition to introduce such a means of escaping punishment; it would be worthy of them, as it is worthy of sinners to suggest that such a principle is embodied in the code of the kingdom of heaven. The words "I will have mercy and not sacrifice" are the words of God, uttered eight centuries before Christ, by whom they were quoted. Let us look at the complete verse as it stands in Hosea: vi. 6: "For I desired mercy and not sacrifice; and the knowledge of God more than burnt-offerings." The Jews of that day were treating the instructions of God as many now are treating them, taking what suited them and leaving the rest. They kept up the offering of sacrifices with great show of piety, at the same time that they acted selfishly and oppressively towards their fellow-men. That the words "I desired mercy and not sacrifice," cannot mean the condemnation of sacrifices, is shown by what immediately follows in which the knowledge of God is preferred to burnt-offerings. What God condemns is the religion that rests upon certain official acts of worship and is not of the heart. Sacrifices were a vital part of the worship which God required of the Jews, up to the time of Christ. What is condemned is the tendency to rest in them, neglecting other things still more vital. The kingdom of God means God's rule in the heart; the will of God in the place of

authority; the man's own will renounced. Repentance shows a man his need of such a salvation as Christ's, and is generally introductory to the faith which receives Christ in that capacity.

Faith derives its character from its object. Faith brings us under the power of the character of the one in whom we believe. Faith in oneself, in one's ability or goodness will certainly not save a man from himself. Faith in an imaginary deity will not bring any help to a man, but will give him a false peace now and a terrible awakening hereafter. Faith in *Huri* or faith in *Tukaram* or faith in *Kali* will do nothing for the redemption of a man's spiritual character. Faith must have a reliable basis, and that is found in the word of God which reveals to us the glory of God as it shines in the face of Jesus Christ.

REMINISCENCES. CLXVI.

EXTRACTS from diary kept in Bombay, 1848.

May 14. May God save me from ever entertaining slight views of the work of preaching the Gospel. May I ever consider it a most solemn and interesting business, deserving all the preparation and all the prayer one can give to it. God deliver me from ever going about it as though it were a job to be fulfilled, a task occurring in the appointed routine. May I never think it an insignificant matter because a few blind heathen constitute the audience. There are those who make great preparation to preach before an English audience, and enter upon it with solicitude if not with trembling, who the same day will preach to the heathen in a way that shows they have made no preparation, and take but little interest in it. In the first instance, reputation is concerned; in the second it is not. The tendency must be this way, constituted as we are. Constant augmentations of spiritual life are necessary in order to take under all circumstances that deep interest in the preaching of the Gospel without which it becomes a mockery and an abomination to God. He that makes distinctions in his audiences, regarding one as of consequence and another as unimportant, does not yet know the Gospel he preaches. The Gospel is not fairly preached until the preacher sees before him perishing souls, and has some deep, heartfelt realization of what the word perishing means, sees before him Christ on the cross, and has some heart union with the Saviour in his desire to save. There is but one way of fully avoiding guilt in connection with the preaching of the Gospel, namely on every occasion to do with one's might what is given to be done. Like Baxter, preach as a dying man to dying men, and consider that whoever make the audience the occasion is worthy of the highest possible consecration. Herein have I hitherto failed. But it is not failure, it is sin. I have never yet had a proper sense of the greatness of the work I was going about, and have never thrown my whole soul into it. I have dishonoured Christ by going about it as though it were a matter of my own originating. I think that I am full as willing to make great efforts in preaching to the heathen as in preaching to Europeans,—perhaps more ready. May it continue so. May the Saviour teach me the value of every heathen soul, and may I feel that there would be nothing disproportionate or amazing if I should tear myself to pieces in the effort to save one soul, and that effort be in vain. May God teach and lead me in a plain path. 'O thou, whose grace has so abounded towards me and my father's house, who hast in so many ways made known to me that thine eye is upon me in expectation, who hast strengthened me with exceeding great pro-

mises, who has revealed thyself to me on the cross, with whose heart my own has sometimes beat in feeble pulsations of sympathy, strengthen me with might by thy Spirit in the inner man. Help me to do with might what my hand findeth to do. Help me to remember always that my business is simply to do those things which please thee, and that I please thee by the amount of faith manifested in love and effort in the common duties of each day. Let me go about every thing with the feeling that thou art ready, that three months are not necessary for the spiritual harvest.

I was reading last night Mr. Nesbit's Journal. His preaching appears to have been admirable. Both in making earnest aggressions upon their false systems, and in preaching the Gospel, he appears to have been faithful. Many do but one half the work; either they constantly and exclusively assail the Hindu religion, not many I think, as this is the most trying; or they exclusively preach the Gospel, saying nothing about the peculiar views of their hearers. But Mr. Nesbit appears to have been a most accomplished workman, and soldier, and happily blended the exposure of error with the exhibition of truth. Still he seems not to have expected the presence of God in the conversion of sinners. He came to a village, stayed a day or two, preached here and there as he had opportunity, and then went away without apparently feeling any astonishment at the non-appearance of results. His stay does not appear to have been regulated by the measure of interest shown, but by pre-arrangement. He appears to have gone forth not with an all-absorbing purpose to fish souls by the grace of God, but to do a certain amount of preaching with reference to future results, if it should please God. The immediate grace of God seems to have been out of the question. One journal begins: 'We passed Bankot, the first station occupied by the Scottish Missionary Society in India. One of the mission houses is still standing. The towns and villages in which the missionaries had often preached the everlasting Gospel, presented themselves to our view on both sides of the river. We could not but look upon the whole with mournful interest. Many whose dwellings we beheld know no doubt a name they formerly knew not, and a few have an imperfect acquaintance with the doctrines with which that name stands connected; but where among them all shall we discover one trace of moral influence or effect? Paul's short residences in towns and villages soon disclosed themselves in abundant spiritual fruit of the most decided and permanent character. Our more protracted residences leave behind them no such blessed indications. And why? Because the Spirit is not poured out from on high.' The question arises, Shall I too go to some field and wear out the years in preaching the Gospel, and after I am gone a similar statement be made? Jesus our Leader and Commander forbid. He that caused Paul always to triumph through Christ Jesus forbid. Nevertheless it was very much so on board the *Goodwin*. For five or six months I made known the Gospel and with what results? And unless I have a baptism that I have never had, it must be so henceforth. I do believe that we are straitened not in the Lord but in ourselves.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the *Bombay Guardian*.

MY DEAR FRIEND.—I would recommend to "Enquirer," the perusal of an excellent treatise on the "Sabbath" written by the Rev. G. A. Jacob D. D. late Head Master of Christ's Hospital and which work is called "The Sabbath made for man." This Essay was awarded an

extra prize by the Adjudicator of the Lord's Day Observance Society. I think after perusal of it, he will not fail to recognize the propriety of keeping sacred the first day of the week, and his doubts would at once or ought to be dispelled.

Dr. Jacob says:

"The Saviour says in Mark III. 27-28, 'The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath.' And this declaration, 'The Sabbath was made for man,' might signify if it stood alone, that this day was designed for all men and not for the Jews only. But although this is true, the context shows that such is not the meaning here. The following words 'and not man for the Sabbath' make it plain that what is here asserted is that this day was not of such a nature that its observance was to be superseded without any consideration of circumstances and other claims, without any regard to man's necessities, health or comfort, as if he had been created for the express purpose of keeping it, but on the contrary, this day was made for him, for his benefit and blessing,—whether as a day of rest or of religion,—made for him to use under the direction of God's law, and entrusted, when thus conditioned, to his charge and responsibility. Hence the Saviour's following remark 'Therefore the Son of man is Lord also of the Sabbath,' because the Sabbath was thus made for man and committed to his charge, therefore Jesus as the Son of man,—the head and type of perfect humanity,—was lord of that day, to use it at His discretion;—and as a perfect man with His will conformed to that of His Heavenly Father, His every use of it was right and good. It has in like manner been committed to us, and hence it becomes to us a sign and test, indicating our relationship to the Most High, and proving by our use of it whether we do or do not exhibit any likeness to His Spirit and example as loyal subjects of the Heavenly King."

Dr. Jacob concludes his Essay by saying, "This Sabbath of the Fourth Commandment, this Lord's day of the Gospel of Christ, has hitherto, to our incalculable advantage, been continued among us as a divine obligation, and as a recognized institution of our common life. In spite of many discreditable blots and blemishes, in spite of some lamentable signs of diminished reverence, our English Sunday is not yet, at any rate, a special day for defying God; but it is needful to guard it carefully as a national possession, to be secured for ourselves and for any class of our fellow countrymen, as one of the great rights of every man 'his birth-right and his blessing.'"

"Without the Sabbath there could remain amongst us no true religion, no acknowledgment of the Lord our God; and it has besides been well said that 'order and obedience, morality and power, are all in Britain connected with its observance.' If, therefore, we revere its divine authority, and are not indifferent to the blessings which it bestows on nations, and as in individual men in every part of the complicated mechanism of human life, then as Christians, as patriots, and as philanthropists, we may well combine our efforts to uphold its influence, and by word and deed and by all good and lawful means, endeavour to promote such a faithful observance of the Sacred day of Rest as shall exhibit this our favoured country as a people which, in honouring the Lord's Sabbath, are seen to be a 'people who have the Lord for their God.'"

I give two extracts from this book, which is well worthy of perusal from beginning to end. It clearly proves that the neglect of Sabbath Law by any man is rebellion against God, the King of Kings and Ruler of the world.

In my own experiences long and varied as they have been, well spent God-honouring Sabbaths have been found to me a foundation of comfort and strength for the weeks of hard labour and ever growing anxieties and responsibilities of Office.

Many years ago I was ordered to a certain station, and on arrival I found I had to work a farm land and garden on the 'bricks without straw' principle, for no grant in aid was allowed. I was expected to make them self-supporting and self-paying;—a terrible year of famine had just occurred, the balance of cash made over to me was alarmingly small, the plant was bad and unserviceable. I found that the few labourers I could collect had been worked every Sunday. I at once stopped Sunday work, only urgent and necessitous duties were maintained. Though I had a very poor monsoon the following year, I was enabled through God's blessing to hand over the farm, &c., to my successor 16 or 17 months after taking charge, with a very decent balance, a fairly stocked forage yard and with every thing in good order.

I attribute all this entirely to the observance of God's law regarding the Sabbath. I am only His instrument, His steward, and He wrought for me.

It has always been the case, where God's Sabbath has been honored, prosperity, comfort, success have followed the efforts of man.

Your's faithfully,

H. V. H.

NOTICES.

BOMBAY MISSIONARY CONFERENCE.

The monthly prayer meeting for missions will (D.V.) be held in connection with Girgaum Mission Church, (Rev. H. C. Squires,) in the Hall of the Zenana Mission House on Wednesday the 29th inst. at 6 p. m.

Lanoli Camp-meeting. Visitors will be provided with tents, bath rooms and furniture, straw, lights, and water. Friends desiring other articles, such as cots and tables, should order at once through Rev. O. Shreves, Poona.

RECEIVED towards the M. E. Church-building at Bhosawal, from N. B. Rs. 200; Mrs. E. M. 21-13-0; J. L. 21-8-0; J. J. S. 5; H. 5; J. C. 5; J. R. 2; F. D. 3; Mc. I. 2; T. 1.

M. E. Appointments for to-morrow: Grant Road, 11 A. M. and 6 P. M. Northrup.—Dean Lane, Fort, 11 A. M. and 6 P. M. Gilruth.—Mazagon, 11 A. M. Glover; 6 P. M. Bowen.—Quarterly love-feast at the Grant Road Church, Thursday, 7½ P. M.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. A. McKenna will (D.V.) preach to-morrow at 11 A. M. and 6 P. M.

RECEIVED for Rev. Vishnu Bhaskar's Memorial fund from Rev. Hormazdji Pestonji Rs. 25; Rev. Baba Padmanji 5; Munshi Abdus Salam 2; Mr. Paul Ganeshrao 1; Native Christians of Sholapore through Mr. Shahurao 1.

We are requested to intimate to parties residing in the Fort and neighbourhood, that a service specially for servants is held at 3 p. m. every Sabbath in Dean Lane Hall, Fort. Gospel addresses are made in Marathi, Gujarathi and Hindustani. Masters and Mistresses are requested to advise their servants of this meeting and secure them the opportunity of attending it. We avail ourselves of this opportunity to give notice that a similar service in the vernacular is held at the same hour every Sabbath at the Grant Road Church.

BOMBAY Y. M. C. A. Union Prayer meeting in the Hall, Apollo Bunder, at 8 30 p. m. Local

Time on Sunday 26th instant. All invited.

BOMBAY Y. M. C. A. General Committee Meeting in the Hall, at 5-30 p. m. Local Time on Monday 27th instant.

Epitome of News.

SATURDAY, MARCH 18.

—The *Advance* happily says that if there is a college town, if there is a Christian community in America, absolutely bent on protecting its people from the liquor-selling business, it may as well be named Oberlin; and further:

Hitherto, with but fitful intervals, the good people there have succeeded. Last Summer the proprietors of the three drug-stores and three saloons, under pressure of a thoroughly-aroused popular feeling, all signed a pledge to sell no liquors for any purpose whatever, and until lately this pledge has been in force. But recently a Mr. Bronson bought out one of the druggists, and proposed to run his store as other druggists do. He has been crusaded daily, and talked to by the leading temperance people, but would not sign the pledge. The other day a crowd of two hundred men and women went to his store and presented a paper signed by most of the business men, asking him to put his name to the prohibition pledge. This he refused to do. But unless we mistake the quality of the Oberlin people they will never give it up. But how ineffable is the villainous "cheek" of a man who, in such a place and against such protestations, comes in and persists in such an occupation.

—A missionary on the W. coast of Africa writes as follows:

You have doubtless heard of the death of Miss Dewsnap, of the company who came out with us some eighteen months ago. She died at Ugove, from malignant fever. We have also intelligence from the Basel missionaries on this coast, who have been sorely stricken by the death of four of their number in the space of one month. But we learn also that when the Rev. Preiswerk, the father of two, and father-in-law of another of the four thus removed, heard the sad intelligence, he cried from a full heart "Wir gehen nicht zurück ("We must not retreat! Who will be baptized for the dead?") When all God's children attain to such a spirit the work will go forward. Our heart rejoices over the goodly reinforcement we are to have this Winter, and we trust it is only the earnest of more to come, for the Lord has need of many such.

MONDAY, MARCH 20.

—The death is announced of Mr. Vishnu Krishna Chiplonkur. He was one of the editors of the *Mahratta* and *Kesari* newspapers and would be somewhat affected by the pending libel case. He was 32 years of age.

—The *Gazette of India* contains a Government Resolution, stating that the charges against Mahomed Hyat Khan have not been established, and his suspension is consequently removed.

—The following witnesses will be examined by the Education Commission:—The Rev. D. Mackichan and Rev. N. Sheshadri of Bombay, Father Lafont, Sayid Ahmad Khan, Bahadur, C.S.I., Babu Kristo Das Pal, Rev. Krishna Mohan Banarji, Hon. Amir Ali, Rev. J. D. Bhattarcharya, Rev. J. Robertson, Principal of the Free Church Institution, Rev. J. Hudson of Bangalore, Babu Bholanath Pal, Chaudri Charan Banerji, Nawab Abdul Latif Khan, Sayid Amir Husein, Rev. W. Hastie, Principal of the General Assembly's Institution, and Rev. J. B. Ashton, Principal of the London Missionary College.

—*Pioneer*: "Trade must be brisk in Calcutta when a steamer anchors at 5 p.m. on a Friday evening, unloads 1,500 tons of cargo on Satur-

day, ships 1,400 on Sunday, and clears out the same afternoon. This feat has just been accomplished by one of the British India Company's vessels."

Too expeditions by half. We should like to know how this voyage turned out. The Sabbath stolen in port was doubtless lost on the voyage.

—*Bombay Gazette*: The great assemblage of all castes of the Hindu community at the Walkeshwar temples to offer up prayers for the escape of Her Majesty from the recent attempt upon her life is an unusual and very notable evidence of the loyal feeling pervading a most numerous class of the citizens of Bombay. It is not the habit of the different castes to join in prayer or rejoicing, but on this occasion caste differences were merged in a common feeling. It is interesting to find that not only different castes, but different nationalities, can cordially co-operate in doing honour to the Queen-Empress. Both the Gujeratis and the Marathis flocked to the temples on Malabar Hill yesterday. The preacher—a man of exceptional eloquence brought down especially from Baroda—is a Maratha Brahmin, and he of course addressed the audience assembled in the immense temporary structure erected for the occasion in the Marathi language. It is curious that there are no Gujerati preachers, while from the time of Sivaji the Marathis have preached as well as fought, and the tradition has been preserved amongst them to the present day. The founder of the Marathi Raj organised a staff of preachers with as much care as he organised his cavalry, their mission being to preach a crusade along the Ghats and in the Deccan against the Mussulman, and rouse the villagers to fight for their gods and booty.

—N. Y. Evangelist: scenes at the Park Row fire, New York: The firemen were then on the ground, but the ladders did not reach the Nassau street windows, and so tables were brought on which the longest ladders were placed and five men saved. At the same time another hook and ladder company was on the Park Row side engaged in the same noble work. Two men and a woman were here saved by private J. J. Horn. To do this he mounted a second ladder ten feet long, which was held by one of his companions on the first ladder. Two faces had been seen to disappear from the window. He could see nothing when the window was reached, but inside heard groans. He jumped through the window, and in a minute afterward reappeared with a man in his arms. The man was found almost unconscious, lying on the floor. Horn went into the room twice afterward, and each time he found a man almost lifeless from suffocation. As he descended with his last burden, the crowd cheered loudly.

Equally thrilling scenes were transpiring on Beekman street. As Mr. A. F. Roberts was climbing out of a fourth story window and trying to reach the top of a ladder placed for him, it was found too short. A cry of "O, don't let him go, boys!" went up from the crowd. The firemen at the top of the ladder shouted "Keep cool, and you are all right." "Very well," replied Mr. Robert. "Take your time, boys, but it's awfully hot here." A large rubber canvas was at once held beneath the ladder in the hands of six sturdy firemen. "Now jump, and you are safe," cried a dozen voices below. "I guess I will take my chances with you," coolly replied Mr. Roberts to the fireman who extended his hand to him on the top of the ladder. There was a painful suspense for a few moments, one step, then another, then a third, and the fireman grasped him around the waist, amid deafening cheers from the spectators.

But no greater self-possession was exhibited than by Miss Ida Small, and to her calmness she owes her life. She found it impossible to escape by the stairway, up which the smoke was ascending in blinding volumes and pressing into the office where she was employed. That she might avoid suffocation she stopped

out upon the ledge of the window, but was soon driven from this to another window ledge, though how she got there she can hardly tell. Her hold began to weaken "Don't jump, don't jump!" cried a hundred voices below. She then stood erect, nodded bravely to those who would gladly render assistance if they could, and pressed her hand against her heart as if to strengthen it for one last effort. As swiftly as willing hands could do it—and yet so slowly it seemed to the onlookers—a ladder was brought and raised toward her. It was too short. A smaller one was carried up the first, and held there while John L. Rooney, a fireman, scrambled to the top, grasped the young woman firmly in his arms, and carried her to the street. That there was tremendous cheering again, no reader will doubt. Miss Small is a member of the Seventh Presbyterian Church of this city, and a singer in its choir. Last Sabbath evening she was in her usual place, and the fireman who rescued her, John L. Rooney, with his wife, was in the congregation. The pastor, Rev. P. R. Day, preached an impressive sermon in view of the terrible fire. The heroic fireman had been induced to attend the service, though against his modest feelings, that he might be seen and shaken by the hand.

TUESDAY, MARCH 21.

—*Bombay Gazette*; Calcutta 20: A great disturbance is reported to have occurred in the Palace at Mandalay. The details are not to hand, but it appears that four Ministers, including the Yenoung Menthia, and several of their subordinates—all of the Queen's party—have been incarcerated. Nothing new has been transpired regarding the monopolies.

—The Madras Government have determined to restore the Madras harbour according to the original design. The cost of the restoration is estimated roughly at 18 lakhs, and the work will, it is reckoned, take three years.

Madras will deserve to have a harbour for her perseverance.

—*Englishman*: We are informed that His Excellency the Viceroy has sent Rs. 1,000 as his donation towards the cost of the new Indian Association Lecture Hall, the foundation stone of which he laid on Monday.

—The *Scientific American* says:—"The tendency of the day towards the centralisation of capital and effort, and the simplification of domestic service through more perfect organisation in the supplying of our material wants, is strikingly illustrated in two gigantic enterprises now in progress in this city, both dealing in problems of vital importance in social and domestic economy, and both calculated to do away with time-honoured customs and methods. Night is converted almost into day for us by illuminating gas supplied from central stations. And the next steps of social and domestic organisation promise to be the distribution of motive power with our illuminant, and the displacement of our heaters and cooking stoves by steam conveyed through the streets in pipes, making it possible to banish fire absolutely from our dwellings, offices, and factories either for warming or lighting, for cooking or for mechanical operations, heat, light, and motive power being generated in and supplied from huge central stations."

—The agents of the fire insurance companies are getting up a subscription for the soldiers and sailors who did such good service at the recent fire at the Oriental Spinning and Weaving Company's Mill, Colaba.

WEDNESDAY, MARCH 22.

—The Egyptian quarantine has at last really been closed.

—The Viceroy, with Lady Ripon and suite, arrived at Government House, Simla, yesterday.

—*Bombay Gazette*: The B. I. S. N. Co.'s steamer Canara, Captain Sharp, left Bombay on Monday evening as the pioneer of a new line which the company have determined to

open between Bombay and the west coast of India, and London. Under this new arrangement, British India steamers will sail from Bombay fortnightly for London, *via* Kurrachee touching only, after leaving the Sind port, at Aden and Lisbon. The time occupied from Bombay to London is about 40 days.

—*Times of India*: According to the spiritualist paper "Bombay has sent a pressing invitation" to Mr. Euglinton, the spiritualist medium, who has lately been astonishing some weak ladies and weaker men at Calcutta with his "marvellous manifestations." He went to England a few days ago, but it is suggested that he will return in the next cold season and continue his "great work."

—*Deccan Herald*:—At Seroor, a sowar of the Poona Horse shot a woman, after which he shot himself. The Police Superintendent, Mr. Scannell, is now at Seroor, personally instituting the necessary inquiries.—

THURSDAY, MARCH 23.

—The *Str. Verona*, with English Mails left Aden for Bombay, Wednesday 9 A.M.

—*Times of India*:—The annual exhibition of the Byculla Education Society's school at Byculla was held yesterday evening and was as usual attended by a very large number of people. The prizes were distributed by Mrs. Ashburner and the Hon. L. R. Ashburner afterwards addressed the meeting referring to the satisfactory character of the report, and reiterating the remarks he made at the annual meeting of the Indo-British Institute. He suggested the desirability of adopting a higher educational standard in the school to enable the boys to compete for the positions in the new Uncovenanted service, and expressed himself strongly in favour of technical education for those youths who had no taste for intellectual pursuits.

—The monument which Her Majesty commissioned Mr. R. C. Belt to prepare for the perpetuation of the memory of Lord Beaconsfield has been completed and erected in Hughenden Church. It is placed immediately above the seat habitually occupied by the late Prime Minister. The spot was, it is stated, selected by Her Majesty; and the monument is a touching record of that friendship which can so rarely exist between Sovereign and subject. The centre of the memorial is occupied by a profile portrait carved in low relief in statuary marble placed within a quatrefoil cartouch, which is flanked by buttresses and crowned by a carved and crested canopy in which figures an heraldic hatchment of the late Earl's arms and supporters. Beneath this is a tablet bearing the following dedication penned by the Queen herself:—

To
the dear and honoured Memory
of Benjamin Earl of Beaconsfield,
This memorial is placed by
his grateful and affectionate
Sovereign and friend
Victoria R. I.
"Kings love him that
speaketh right."

Proverbs xvi. 13.

February 27, 1882.

—*Bombay Gazette*:—It may be mentioned that in none of the Bombay Clubs has Madras time been introduced, a clear proof that the European community prefer Bombay time. The native community all stand by it, for the religious observances of Hindus, Mussalmans, and Parsees are regulated by the actual position of the sun in Bombay, and not by its position half an hour before in Madras.

—*Bombay Gazette*: On Tuesday afternoon a somewhat unusual performance was given at the Town Hall in the shape of an oratorio called "Christ and His Soldiers," by Mr. John Farmer. Strictly speaking, the work is not much more than a collection of hymns, with one or two short recitatives, but they are strung together somewhat ingeniously to represent in

the 1st Part the idea of Christ's nativity, His life, and death, and in the 2nd that life coming out in the Saviour's followers. The result is a pleasing *mélange*, though there is some little unevenness in the musical part of the work. The 2nd part seemed to go better, and several of the pieces were capitally given, both by soloists and chorus. The latter consisted of about 60 or 70 voices, composed, besides the ladies and gentlemen, of boys and girls of the Cathedral and St. Peter's Schools. They evidently had worked diligently and well, for there was a swing and precision about the whole thing which told of this, and also of the very great care the conductor had taken.

—The Rev. Thomas Romney Robinson, D.D., who for many years, says the Dublin correspondent of the *Times*, filled the eminent position of Astronomer Royal, and was distinguished for his scientific and intellectual attainments, died Feb. 28, after a short illness, at his residence, the Observatory, Armagh, at the patriarchal age of 89 years. He retained his mental faculties in surprising activity and vigour to the last. He was appointed Astronomer Royal at the Observatory in the year 1815, on the death of the Dean of Cloyne. He pursued the study of astronomy with enthusiasm, and published some works on the subject which have been translated into foreign languages.

FRIDAY, MARCH 17.

—Death last week, 514.

—*Times of India*:—Arabi Bey has from the first been the most important personage in the present Egyptian Cabinet. Reuter tells us that a Ministerial crisis is at present imminent, and it is understood that Arabi Bey will become Premier. This is not surprising news, nor would it be surprising, on the other hand, were we to hear of his fall. The general impression of those who understand the Egyptian situation is, that Arabi Bey will not long keep in power. He is said to be coquetting with Porte, and it is an open secret that there is a plan to divide Egypt into two vilayets under Ottoman rule. The religious party, however, are opposed to any division of the country and the Khedive objects to any interference on the part of the Porte.

—Same Lahore: when the spider invited the fly to walk into his parlour, he was too knowing to change his persuasive mode of address into a *crescendo* of indignant command. But this is just the mistake into which the Cabul spider has fallen when he invites the Lalpoora fly to walk in. The shriller and more imperative Abdul Rahman becomes, the coyer does Sirdar Akbar Khan show himself to be. This is very natural, and it is astonishing that his Highness does not see it. Five or six times has his Highness summoned the Sirdar to come, and as often has the latter refused. Akbar Khan sent his brother, and yet the Ameer is not happy—he wants the coy brother.

—"The *Rangoon Gazette* states that a revolution has occurred at the Palace at Mandalay. Four principal Ministers, including Yenoug Menta, and many followers, all belonging to the Queen's party, have been imprisoned. The *Gazette* thinks a crisis is approaching. Nothing new about the monopolies; rumours of their again being established are disbelieved. The *Rangoon Times* publishes similar intelligence, and attributes the present wretched state of the country to the Queen and her now imprisoned advisers, to whom are attributed the former massacres, lotteries, and monopolies."

—*Dnyanodaya*: a committee was recently appointed by the Bombay Missionary Conference to prepare a paper on Aided Education which might be laid before the Education Commission. It has been felt that the views of those interested in this department of education were not likely to be fairly laid before the Commission. This paper, which was dispatched on Monday last, shows that the Government is doing but very little for aided High Schools for natives, and that, notwithstanding the number of their scholars is one third the whole

number of pupils in all such schools. The character of the work done by these schools is also shown to be equal to that done in the government schools. Not only is the cost to government of these schools small, but the entire cost for each pupil is only about one half what it is in the government institutions. From this it is argued that the work which has to be accomplished in High schools might be as well, and much more reasonably done by aided schools, than by the present government schools. If the money now spent for these schools were given as grants-in-aid to other schools, it might accomplish much more good. It might, in part at least, be devoted to developing primary schools, of which there is a crying need, and which can never be developed through the entire country unless by Government measures. The necessity for such schools, will readily be understood when it is stated that only one in fifteen of those who ought to be in school have yet been gathered in. The paper finally suggests that Government withdraw its support from certain Colleges and High Schools, where this is practicable on the following grounds.

"(1) Because a saving would thereby be effected; (2) because only thus will a spirit of private enterprise be developed; (3) because only on such a system can the present aided schools hope to obtain their proper place in the field of Education; and (4) because with such a system the religious difficulty would practically cease, whereas the present system of professed neutrality has proved a failure."

Selections.

CARLETTA.

[The following story was related by the Rev. E. P. Hammond during his evening meeting of Jan. 20th in Nashville, where he is just now holding a series of religious services. It is a true tale, and well illustrates the saying that it is not so much force of reasoning, as simple willingness to be convinced, that determines the result in any case of inquiry or concern. The story appears to have touched all hearts in the Nashville meeting.]

Two gentlemen in New York were conversing together. One of them—John H.—did not believe in the religion of the Lord Jesus. As they walked along one rainy night, returning from their business, for they were merchants, their conversation turned on religious subjects.

"If I could have your faith, friend B., I should be glad, but I was born a skeptic; I cannot help doubting. I have been hardened in unbelief for thirty years."

"But God can change a skeptic's heart. I shall still pray for you."

Just then they stepped into an elegant dining-room to get some supper. Soon after, a strain of sweet music came through the open door.

"Upon my word," said H., "there is great purity in those tones."

Just then they saw outside of the door a child, and at the same moment the waiter of the saloon said, in angry tone:

"Out of here, you little baggage!"

"Let her come in," said H., "I want to see her."

She was thinly dressed. On her feet were a pair of shoes from which her little toes peeped out. Her cheek was of olive-darkness; but a slight flush rested there, and out of the thinnest face, under the arch of broad temples deepened by masses of the blackest hair, looked two little eyes whose pleading would have touched the hardest heart.

"The little thing is sick, I believe," said H. "What do you sing, child?" he added.

"I sing you Italian, or a little English."

H. had been looking at her shoes. Why, he exclaimed, "her feet are wet to her ankles, and her shoes are full of holes."

By this time the child had begun to sing, pushing back her hair and folding her little slim fingers. Her voice was wonderful, and simple and common as were both air and words, the power and pathos of tones drew a crowd around her.

The little song commenced thus:

"There is a happy land far, far away,
Where saints in glory stand
Bright, bright as day."

Never could her voice or manner be forgotten. There almost seemed a halo around her head; and when she had finished her great speaking eyes turned toward H.

'Look here, child, where did you learn that song?'

'In the Sabbath-school, sir.'

'Well, you don't suppose there is a happy land?'

'I know there is, sir, and I am going to sing there,' she said so gently, so decidedly, that the men looked at each other.

'Going to sing there?'

'Yes Sir; my mother said so; she used to sing to me until she was sick, then she said she wasn't going to sing any more on earth, but up in heaven.'

'Well, and what then?'

'And then—she died, sir,' tears running up and over on the dark cheek, now flushed scarlet. And then she added, as H. said 'but you may live, my child.' 'No, I had rather go up there and be with mother. Sometimes I have a dreadful pain in my side. There won't be any pain up there, sir—it is a beautiful world.'

'How do you know?' faltered on the lip of the skeptic.

'My mother told me so. She read it out of God's Book.'

Ah! John H., too, once had a praying mother. His breast labored for a moment; the sobs that struggled for utterance could be heard even in their depths, and still those large soft, lustrous eyes, like magnets, compelled his glance toward them.

'Child, you must have a pair of shoes.'

Several hands were thrust into pockets, purses pulled out, and the astonished child held in her palm more money than she had ever seen before.

Along the sloppy street went the child, under the protection of H., with good, new shoes on her feet. Slowly they wended their way to her miserable home. As they entered the door she cried:

'Oh! father, father, see what I have brought you.'

He looked up to H., and said:

'I am sick, you see; all gone, sir; had to send the poor child out, or we'd starve. I wish I was well enough to play you a tune.'

'It's no matter,' said H., with difficulty; 'I'll come and see you some other time,' and he groped his way down stairs.

The gentlemen kindly provided for little Carletta, and frequently visited her. One day, a month after, they met again, by agreement, and walked slowly down town. Treading innumerable passages, they came to the gloomy building where lived Carletta's father. No, not lived there—for, as they paused a moment, out came two or three men, bearing a pine coffin. In the coffin (the top nailed down so that no mourner might open, provided there had been any such) slept the organ-grinder.

'It was very sudden, sir,' said a woman who recognized his benefactor. 'Yesterday the little girl was took sick and it seemed as if he dropped right away. He died at six last night.'

The two men went silently upstairs. The room was empty of everything save a bed, a chair, and a table provided by H. The child lay there—not white, but pale as marble. Oh, how those dark eyes on the instant became eloquent!

'Well, my little one, so you are no better?'

'Oh, no sir. I wish I could sing for you,' she said, and her little hands flew together.

'Do you wish to sing?'

'Oh, so much; but it hurts me. It won't hurt me up there, will it?'

Where was the child looking, that there seemed such wonder in her eyes?

'Did you ever hear of Jesus?' asked B.

'O yes.'

'Do you know who He was?'

'Good Jesus! He died on the cross that I might be saved.'

'B., this breaks me down,' said H., and he placed his handkerchief to his eyes.

'Don't cry, don't cry, I am so glad,' said the little girl exultantly, and she looked up, as if heaven's light were already dawning on her.

'What are you glad for, my dear?' asked B.

'To get away from here,' she said deliberately. 'I used to be so cold in the long Winter, for we did not have fire sometimes; but mother used to hold me close, and sing about heaven. But I did have to go out, because they were sick, and people looked cross at me, and told me I was in the way. But some were kind to me. Mother told me never mind, when I came home crying, and kissed me, and told me that if I trusted in Jesus who had died on the cross for me, He would save me, and one of these days He would give me a better home. And oh, I shall sing there and be so happy! Oh, I feel so sleepy.'

'H., are faith and hope nothing?' asked B., pointing to the little face taking on such strange beauty, as death breathed icily over it.

'Don't speak to me, B., To be as that little child I would give all I am worth,' was the broken response.

'And to be like her you need give nothing—only your stubborn will, your skeptical doubts, and the heart that will never know rest till it is at the feet of Christ. O my friend, resolve, by the side of this little child, who is soon to be singing in heaven, that you will be a follower of her Saviour. Let reason bow here before simple, trusting faith.'

There was no answer. Quietly they sat therein the deepening shadows. The hospital doctor came in; stood off a little way; shook his head. It needed no close inspection to see what was going on. Presently the hands moved; the arms were raised, the eyes opened. Yet glazed though they were, they turned still upward.

'See, see!' she cried. 'Oh, there is mother, and there are the angels? They are all singing—all singing.'

Her voice faltered; her arms fell, but the celestial brightness lingered yet on her face. Feebly she turned to those who had ministered to her, and faintly smiled. It was a mute return of thanks for all their kindness.

'There is no doubting the soul triumphed there,' whispered B.

'It is wonderful,' replied H., looking on both with awe and tenderness. 'Is she gone?'

He sprang from the chair, as if he would detain her; but the chest and forehead were already marble, and the eyes had lost the fire of life. She must have died as she lay looking at them.

'She was always a sweet little thing,' said the nurse, softly.

H. stood as if spell-bound. There was a touch on his arm. He started and turned.

Said his friend B., with an impressive look, 'Shall we pray?'

For a minute or two there was no answer, then came tears; the whole frame of the man shook as he said—it was almost a cry—

'Yes; pray, pray.'

And from the side of the dead child went up pleadings to the throne of God. That prayer was answered, the miracle wrought, the lion is a lamb, the doubter a believer, the skeptic a Christian.

This little Carletta had drawn the stout-hearted skeptic to the Saviour. She had preached a more effective sermon to him than he had ever before heard. He had interpreted the child's faith, and had seen it bear her safely through the last hour. He was thus led

to renounce his infidelity, and to trust in Carletta's Saviour.—(N. Y. Evangelist.)

THE KINGDOM OF GOD.

From an Indian point of view.

THE following is the substance of Rao Bahadur M. G. Ranade's interesting lecture in English in connection with the Anniversary of the Prarthana Somaj. The subject was "Repent ye—The Kingdom of God is at hand." He first traced the history of the text from its first appearance in St. Mathew, where John the Baptist is reported to have heralded Christ's coming to fulfil the law and the prophets. The lecturer stated the circumstance in Jewish history which subjected that nation to the best influences then known, and which tended in their results to form the spiritual character of that nation.

He next mentioned the points of resemblance between Jewish and Indian history. Both were bound at first by the law from whose thralldom they were gradually liberated, spiritualized by the teachings of the prophets and the Vaishnava Sadhus. Both played but an insignificant part in the world's political history. But this was counter-balanced by the great development of the spiritual aspirations of man. Both were distinguished for their caste exclusiveness; their attachment to observances and to outward purity; and the importance they attached to the duty of sacrifice. Both accepted God's theocracy as their ideal. The Braminical, Budhistic, Zoroastrian, Greek and Roman influences which acted upon the Jews have been reproduced on a larger scale in Indian History during the past five or six thousand years. Just as the Jews expected the coming of the Messiah who would restore them to the place they aspired to occupy at the head of nations, the Hindus also expect the final deliverance when all nations will be gathered under their leading.

The new promulgation will not destroy the old law and dispensations—but will carry out and fulfil the spirit of their highest teachings. This development must be a growth and cannot be a transplantation—India above all countries is fitted for this great undertaking, because its past history shows that it has absorbed all that was best in the influences heretical and foreign brought to bear upon it—the national temper is naturally not aggressive and self-assertive.

Having noticed at some length these points of resemblance the lecturer stated what in his view were the reasons which justified the longing at present felt in India and throughout the world for a new promulgation of the kingdom of God. The established religions have been tried for the last two thousand years and found wanting. Strife and dissensions between the churches and states, bigotry, hatred, intolerance, persecution, have not ceased, vice has not been checked, and the sense that a man must be twice born in life has never been extinguished. The next question is, what is to be the nature of this Kingdom? The first characteristic noticed was the liberation from formulated law and the acceptance of faith as a higher law. The second characteristic was death in life, that is, the subjection of the carnal to the spiritual nature or the sacrifice of the heart in devotion to God. The third characteristic, the unison and harmony of man's will to the promptings and suggestions of God's higher will as testified by the conscience. And this leads to the dominion of love and charity—which extinguishes all strifes and differences. Now the door to this kingdom was repentance—repentance which is long abiding and which leads the heart from the world to God. The sufficiency of such a repentance for purposes of human salvation is preached alike by Christ and Tukaram. Christian Theology has subordinated repentance to the necessity of propitiation. Christ himself however emphasized his opposite view by stating that he will have mercy and not sacrifice. Through such a repentance each of us

individually and collectively can enter into the Kingdom which under these circumstances is at hand, that is, in the heart. The lecturer finally expressed a hope that all men without distinction of creed and birth and race will see the signs of the times and prepare themselves to welcome the birth of such a kingdom when it pleases God in the near future to raise his temple in the national heart of India.—(*Subodh Patrika*.)

RELIGION AN INTELLECTUAL STIMULANT.

By REV. O. A. HOUGHTON, A.M.

In the first place, we maintain that religion acts directly upon the intellect, degrading it when the religion is false, as in the case of idolatry and kindred superstitions, and exalting it when it is true and noble. And the people have advanced in intelligence and virtue or gone down to ignorance and shame just in proportion as they have come to, or receded from, the knowledge and practice of the Christian religion. Homer and Virgil drew their inspiration from the only religious sources at their command. The Iliad and Æneid are religious epics, filled with the gods. True they are pagan, but they illustrate how powerfully religious belief stimulates the intellect.

Contrast with these the exalted sublimities of "Paradise Lost." It is said of Milton that no uninspired mind equals him in grandeur, and this is because of his overpowering conception of God and the great truths of revelation. Dante's "Inferno" illustrates the same truth. Though the moral sensibilities recoil from its imagery, yet who shall say it is not powerful, worthy of the age in which he lived and the direct offspring of the religious impulse. The sublimest poem ever published is the book of Job, well worthy to be "graven with a pen of iron" or "cut in the eternal rock." David stood at the head of the human intellect in his day and his harpstrings will never cease to vibrate. All the hymnology of the world worthy of consideration is the direct product of the religious faculty. The Bible has stimulated more thought than all other books combined. To religion is due the greatest things in letters. The Holy Ghost crowns genius, directs energies and calls out powers otherwise dormant. Luther rose from the staircase whereon he caught the first joy of experimental religion, to send the papal throne staggering under his blows. The stupendous labors of Wesley cannot be accounted for upon any other ground than that of the Holy Ghost as a motor power. Adam Clark was a dull scholar at best until "God's eye diffused its quickening ray" and woke him up to greatness. Religion has saved many a mind from mediocrity. With the most of the greatmen of the Church their desire for knowledge and entrance upon a course of study dated from their conversion. An old man with whitening locks once came to the altar for prayers in a Church of which the writer was pastor. He was ignorant and degraded in the extreme. He could neither read nor write. There is scarcely a sin known to man that he had not been guilty of. He had fallen below the reach of all educational appliances save that of the Spirit of God, who awakened and converted his soul. It was marvelous what an effect religion produced upon his intellect. He soon learned to read and write. In the place of his pocket flask of liquor is now a pocket Bible. He became a reverent student of the Word of God and religious truth. He grew in knowledge every day. The Holy Ghost is the greatest intellectual quickener known to man. The mind is stimulated when brought under the power of the thoughts and emotions of great men. How much more is it quickened when brought under the power of God's thoughts through the Word and under the power of His emotions through the agency of the Holy Ghost.

We say experimental religion acts directly

upon the intellect and sets a man in the way of an education at once. Religion and true culture are inseparable. Indeed, culture, intellectual as well as moral, is a part of religion. Desires after knowledge are born of the Spirit within us, and this inward motor power is all-important to the best results. Education, properly speaking, is not a matter of outside pressure but of inside inspiration. It is not something that can be crammed into a man. To educate is to lead out or train the powers of the mind and heart. To thus lead a man up to his highest and best development he must be stimulated from within.

These considerations teach us that education is the inevitable consequence of true piety. It is no accident that the Church has built our sanctuaries and colleges and manned them with teachers; that she has been the friend of learning, the patron of the fine arts and the conservator of all that ministers to the highest development of man.

It follows, therefore, that Christian people should be the best educated, most thoughtful, cultured, progressive and enterprising people in the world, and in general this is the fact in the case. Witness their missionary and eleemosynary enterprises, their schools and teachers, their literature and various civil institutions. All best things belong to Christianity. The sons of the Church need not to go to school to Belial to have their manners polished or their rhetoric punctuated; nor will they turn to paganism to learn the science of government or the industrial arts.

Christian universities are the natural fruitage of the evangelical faith. Let the Church move forward in the grand work of endowing them and crowding their halls with her own young men and women whose hearts God has touched with the flame of holy desire to attain to an exalted manhood and womanhood.

(*N. Chr. Adv.*)

NOT FOR SALE.

That was a noble answer of the revolutionary patriot, who on receiving intimation that by abandoning the cause of his country he might secure emoluments and honors at the hand of royalty, replied, "Tell your king that I am not worth purchasing, but such as I am, he is not rich enough to buy one."

There are too many who are for sale; some of them at very low figures. Such have small ideas of the dignity and value of real manhood. A story is told of Andrew Marvell, who was born in 1620, and was for a time secretary to John Milton, the poet. In 1660, he was chosen member of parliament, and while there his honest wit and sarcasm made things somewhat unpleasant for the British government, and it was deemed important on one occasion to quiet his tongue. When a certain measure was proposed, Lord Treasurer Danby, who had been his school fellow, was deputed by Charles the Second to wait upon him in his garret up two flights of stairs, in a court, in the strand, and endeavor to secure his influence. After some intimations of royal favor, at parting, Danby slipped into his hand an order on the Treasury for £1,000 and then went to his chariot. Marvell, looking at the paper, calls out, "My Lord, I request another moment. They went, up again to the garret, and Jack, a servant, was summoned. "Jack, child, what had I for dinner yesterday?"—"Don't you remember, sir, you had the little shoulder of mutton that you ordered me to bring from a woman in the market." "Very right, child. what have I for dinner to-day?"—"Don't you know, sir, that you bid me lay by the blade bone to broil?"—"Tis so; very right, child,

go way. My Lord," said Marvell, turning to the Treasurer, "do you hear that? *Andrew Marvell's dinner is provided*; there's your piece of paper. I live hear to serve my constituents; the Ministry may seek men for their purpose; I am not one."

Though so poor that it is said he was obliged on the departure of the courtier to send to a friend for the loan of a guinea, yet he maintained his integrity and was "not for sale."

There is a price for manhood, but it is a price which mortals cannot pay. "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." He who sells his manhood for any earthly gain, makes a fearful mistake; the day will come when the birthright which he has parted with will have greater value than any earthly gift or gain, for the day is coming a man shall be "more precious than the gold of Ophir," and he who has sold himself for earthly advantage, will find that the bargain has been like that of Esau; for one morsel of meat he has sold a birthright more precious than any worldly possession.—(*The Christian. Boston*)

Miscellany.

—*Zion's Herald*, on Mr. Frothingham.

In the midst of abounding light and opportunities he has now at length just about reached the point attained by the heathen Plato over two thousand years ago. He is now strongly inclined to believe that there is a God! A public religious teacher for many a decade, awakening faith in God and a hope of an immortal life on the part of none, but unsettling the faith of many, at this late day this accomplished scholar begins to see, though as yet only through a glass darkly, that great central truth, that great fundamental fact and position of all religion—God; a truth, however, that had been clearly apprehended by countless thousand ages before, and no one ever thought on this account of ascribing to them unusual merit, or glorifying them as phenomenally brave and heroic. The simple fact is that, so far as doing the world's hard work is concerned—its actual lifting and redeeming—one orthodox Paul, Spurgeon, Moody, Florence Nightingale, John Howard, or John Wesley, has accomplished more, a thousand-fold, than all the radical Frothinghams that have ever lived.

The case of Mr. Savage himself, in this connection, invites remark. He tells us that Mr. Frothingham's doctrine, or position, is substantially his own. From this we infer that Mr. Savage is himself quite of the opinion that there is a God; but that beyond this, he cannot, with any degree of confidence, go. What a man is this to serve as a religious teacher and guide of a great congregation in Christendom! Meanwhile, if this measures quite all the results of Mr. Savage's studies during the past twelve or fifteen years, we certainly find it difficult to understand how he should deem it so all-important that he should be heard as a public religious teacher—that his "creed" should be proclaimed, and volume after volume should be published to disseminate his views. His progress if progress it may be called, is progress backward and downward—from belief to unbelief, from certainties to uncertainties, from the light of divinely-attested truth to the darkness of soul-distracting doubt. Others may be able to see in all this something worth blowing a trumpet about, and filling all the air with the sound of progress and reform. We confess to not having the insight to apprehend anything of the kind. Mr. Frothingham, it may be said, has certainly very felicitously defined his position for the present—"waiting for

light," waiting until he knows something, until he is positively in possession of worth teaching and hearing, before speaking. And many others there are, we wot of, who would be wiser by imitating his example.

TELEGRAPHIC NEWS.

London, March 17th: The Marquis of Hartington, replying to a question in the House of Commons this evening, said he had no reason to believe that the Amir persists in claiming that the subsidy promised to him was £1,000,000. The total amount paid to Abdul Rahman up to the present time, his Lordship said, was £40,500.—Mr. L. H. Courtney, Under-Secretary for the Colonies, said that the Queensland Government had not asked permission to introduce Indian coolies into Queensland.—A great Conservative meeting was held to-day, at which Sir Stafford Northcote announced his determination to oppose the "Cloture," and advised caution in dealing with Irish questions.—Sir Stafford's remarks met with the unanimous approval of the meeting.

Teheran, 17th: A Russian caravan from Moscow has arrived at Merv, and met with a favourable reception.—Ayoub Khan, with a few followers, is now on his way to Teheran.

Cape Town, 17th: Sir Hercules Robinson, the Governor of the Cape Colony, speaking at the opening of the Cape Parliament, said he was resolved to maintain a moderate force in Basutoland, in order to enforce respect for law.

London, 18th: The House of Commons has, by 125 against 62 votes, negatived, last night, the motion condemning the Borneo Charter.—Mr. Gladstone said that he would accept the responsibility incurred, and disavowed any policy of annexation.

Paris, 18th: The French press recommend a renewal of the negotiations for a Treaty of Commerce with England.

Vienna, 18th: The Emperor and Empress of Austria will visit Turin at Easter.

New York, 18th: Eighty-five thousand people have been rendered destitute owing to the flood in the Mississippi district.

London 19th: The *Times'* special correspondent at St. Petersburg states that General Skobelev has been appointed president of a Commission to re-organise the administration of Turkestan on a civil basis. General Tcherniaief is posted to Taskend.

Tunis, 19th: The agitation is increasing in the southern portion of Tunis, and an expedition is, in consequence, being prepared to proceed thither.

London 20th: The Duke and Duchess of Edinburgh are now on a visit to Pembroke, where on Saturday last the ironclad Edinburg was launched in the presence of their Royal Highnesses.—A shed in the Albert Dock, Liverpool, has been burnt down. The fire is attributed to Fenians, whose design is supposed to have been to plunder a Volunteer armoury situated in the neighbourhood of the dock.—Latest advices from Natal report that serious disturbances are taking place on the south-west border of the Transvaal.—The Parliamentary Easter recess begins on the 4th, and ends on the 17th, April.—Fresh cases of shooting and maiming are daily occurring in Ireland.

Berlin, 20th: The *National Zeitung* announces that Prince Bismarck, in the course of conversation, lately said that he was devoting all his energies to secure the maintenance of peace.

Tunis, 20th: Repeated affrays are taking place here between the French and Italians.

Vienna, 20th: The insurgents in Herzegovina continue to carry on a guerilla warfare, and have captured an Austrian convoy of provisions.

London, 21st: The debate on the Closure was resumed last night. Lord Hartington, who spoke strongly in support of it, said it was a necessary measure for the efficient conduct of the business of the House. His Lordship announced that it would be considered a Cabinet question. The House agreed to an adjournment of the debate.—Mr. Gladstone last night announced that the Budget would not be submitted to Parliament until after the Easter recess.

22nd: A Royal message was read in both Houses of Parliament last night, asking for a provision for Prince Leopold on his approaching marriage.—The debate on the message is fixed for Thursday.—Mr. Labouchere gave notice that he would oppose any provision being granted.—Mr. Arnold, M. P. for Salford, introduced a motion urging the assimilation of the Borough and County Franchise in the United Kingdom.—Mr. Gladstone supported the motion.—An attempt has been made to destroy the building of the Detective Department in Dublin by means of explosives. The building, however, was only slightly damaged, and no one was injured.

Berlin, 22nd: To-day is the birth-day of Emperor William, and the event has been celebrated here with much enthusiasm.

Cairo, 22nd: A Ministerial crisis is considered imminent, Arabi Bey will probably be Premier.

London, 23rd: Advices from the Transvaal state that the disturbances on the south-west border continue, and that fighting has been going on for some days, during which time the Boers have been defeated three times by the natives.

PASSENGERS SAILED.

Per P and O Str *Rosella*, 17: Additional:

For London—Mr H R Cormack, Mr and Mrs W E Waiter, Mr Dorman, Mr Buckland, Mr Moore, Mr Wake, Miss Wake, and Mr Tootel.

Per Str *Canara*, 20:

For London—Mr John Walker, Mr and Mrs Wilkinson and three children, Mr and Mrs J Conder and three children.

For Lisbon—Bishop of Teja, Revd E M Fernandez, and Mr F de Oliver Pegado.

Per P and O Str *Bokhara*, 24:

For London—Mr and Mrs W Walfan, Mr Jamieson, Rev A C Grieve and son, Miss Grieve, Miss Henderson, Mrs Walker, child, infant and European nurse, Lieut-Col H V and Mrs Riddell and infant, Mr H E Grant, Mr W H Thompson, Capt Dawson, and Mrs Farrant, one child and infant.

For Brindisi—Mr and Mrs Stuart Hall, Rev H Male, Major A McC Bruce, Mr Henry Mackenzie, Major-Genl M W Anderson, Mr Hamilton, and Mr J G Fox.

For Venice—General Fraser, Mr and Mrs Ede and child, Mr Gellowski, Capt and Mrs Fenn, Mr H A Anderson, Mr J Finlayson, Rev J Hay, Mr J J Barrett, and Mr J Rawlinson.

For Suez—Col J H Knox, and Major T E S Hickman.

For Gibraltar—Mr S L Pryor.

PASSENGERS ARRIVED.

Per Str *Singapore*, 20:

From Genoa—Captain Doert, Mrs Gavin, Captain Caruthers, Mrs Consorte, Mr E Bigex, Mr Naire Consorte, Mr DeMontagu, Mr E Roter, Aya del Signor Trevor.

From Naples—Mr T G Smith.

From Port Said—Mr Henry Hackney.

From Suez—Mr Giorgi Elias.

Per Str *Clan Murray*, from Liverpool, 21:

—Mr and Mrs Cheetham and children, Miss Chisholm, Mrs Belfield and child, Mr and Mrs Furlong, Miss Furlong, Mr Noonan, and Mr Jennoe.

Per P and O Str *Gwalior*, 22:

From London—Mrs Cordner and 2 children, Col Saunders, Rev Mr and Mrs Knox, Miss S Brown, Surg-Major Robinson, Miss Fryer and sister, Mr H Blose, Mr Francis, Mr Thornhill, Mr Rees, Mr Couter, Mr Wilkinson, Mr Jones, Mr D Campbell, and Mrs Colquhoun.

From Brindisi—Mr S Jackson, Mr W Thompson, Mr O Steele, Mr W C Mellor, Mr R T Bruce, Mr E T Atkinson, Mr J M Lane, Mrs Mathew, Mrs Davidson, Mrs Henvey and child, Major and Mrs Gowan, Mr W Jackson, Mr Delorch, Mr A Meiffre, Mrs Jerichun, Surg Maj Maloney, and Maj Genl Clarke.

From Suez—Mr and Mrs E Sassoon and infant, and Mr E Ezra.

Domestic Occurrence.

BIRTHS.

BLANDFORD—10th March at Mangalore, the wife of Mr E Blandford, Madras Salt Department, of a son.

KING—March 22nd at Bombay, the wife of Mr Alexander Richard King, of a daughter.

MARRIAGES.

DAWSON—STEELE—March 8th, at Lanowli, Bombay Presidency, by the Rev J H T Blunt, E Frederick Dawson, P W D, Irrigation Department, to Alison, only daughter of John Steel, Mem I C E.

COLLIS—SKUSE—March 11th, at Girgaum Mission Church, by the Rev Mr Squires, Edward James Collis, V C of the Bombay Police Force, to A Grace Skuse, of Bombay.

NEILL—LILLY—March 22nd, at the Methodist Episcopal Church, Grant-road, Joseph William, Eastern Telegraph Department, to Edith Loveley, eldest daughter of F C Lilly, Esq, Loco Foreman, B B and C I Ry, Bulsar.

DEATH.

SPRING—Jan 30th at London, Jane Balfour Spring, widow of the Rev Frederick James Spring, Ratified Chaplain, Bombay Establishment, and late Vicar of Corton, Suffolk.

"BOMBAY GUARDIAN."

Subscriptions received from 18th to 25th March 1882.

H. E. Jacomb, 21st July 1882, Rs. 3; Mrs. Jacomb, 11th March 1883, Rs. 10-14; Rev. P. Nordfors, 31st December 1882, Rs. 7-10; Mrs. Shaw, 31st March 1883, Rs. 10-14; Mrs. Leith, 7th April 1883, Rs. 10-14; Captain A. Lynn, 7th September 1882, Rs. 7-10; Rev. R. Winsor, 28th February 1882, Rs. 7-10.

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NOTICE.

ALTERATIONS OF TRAINS.

On and after Saturday the First of April 1882, the following alterations of and additions to, the Passenger Train Service upon this Railway will be brought into force, namely:—

- FIRST.—The Down North-East Line Passenger Train which now leaves Bombay at 8-15 a. m., for Nagpur will leave at 8-30 a. m. It will reach Bhusawal at 10-45 instead of at 10-35, and will leave at 11-0 instead of at 10-50 the same night, but will arrive at Nagpur at 11-15 on the following morning as at present.
- SECOND.—The Down Passenger Train for Poona now leaving Bombay at 7-45 a. m., will leave at 8-0 a. m., and will arrive at Poona at 3-0 p. m. instead of at 2-45 p. m. as at present.
- THIRD.—The present Up Passenger Train leaving Poona at 12-30 noon for Bombay will leave at 12-40 p. m., and will arrive in Bombay at 7-40 instead of at 7-30 p. m.
- FOURTH.—A new Down Mixed Train will leave Bombay at 10 p. m., and will run through to Raichur arriving there at 7-45 a. m. on the third day.
- And a new Up Mixed Train will leave Raichur at 9-45 p. m. and will run through to Bombay arriving there at 6-40 a. m. on the third day.
- FIFTH.—The Down Mixed Trains which leave Bombay at 12-0 noon; Poona at 7-0 a. m., and Sholapur at 8-10 a. m. will be discontinued.
- SIXTH.—An additional Down Mixed Train will leave Poona at 9-25 a. m. and will arrive at Dhond at 12-40 noon. And an additional Up Mixed Train will leave Dhond at 1-30 p. m. and will arrive at Poona at 4-45 p. m.
- SEVENTH.—The Mixed Trains on the Dhond and Manmar State Railway will be slightly altered and improved connection with the through Passenger Trains over this Railway.
- EIGHTH.—A new local Mixed Train will leave Bombay for Kalyan at 12 noon, and will arrive at Kalyan at 2-15 p. m. It will run on week days only.
- NINTH.—The Up Local Passenger Train now leaving Tanna at 5-15 p. m. on week days, will leave at 5-35 p. m., and will arrive in Bombay at 6-50 instead of at 6-30 p. m. as at present.
- TENTH.—The local Mixed Train which now leaves Bombay at 9-30 p. m. for Kalyan will be discontinued.
- All other Trains over this, and the Khamgaon, and the Amraoti State Railways will continue to run as at present.

For other and consequent alterations, as well as for information as to Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Bill dated the first of April 1882. Any additional information can be obtained at the Stations or of the undersigned.

HENRY CONDER,

General Traffic Manager.

Bombay, the twenty-second of March 1882.

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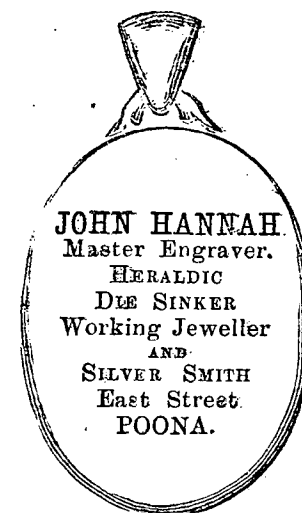
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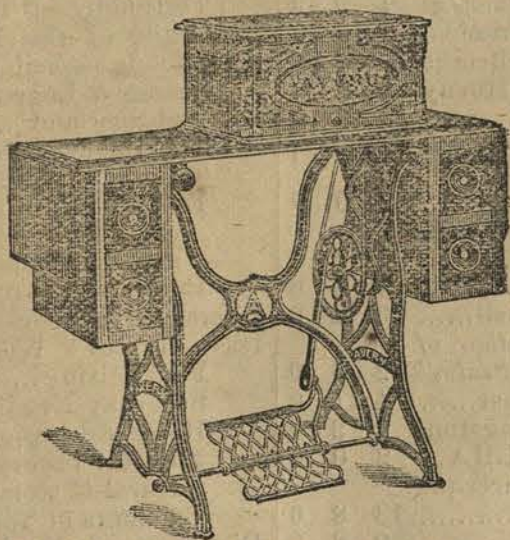
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